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# LETTER

To the Reverend

*Dr.* SHERLOCK



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To the Reverend

**Dr. SHERLOCK,**

One of the

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**Committee of CONVOCATION,**  
appointed to draw up a *Representation* concerning the Bishop of **BAN-**  
**GOR's Preservative and Sermon.**

**COMPARING**

**The dangerous Positions and Doctrines**  
contained in the Doctor's Sermon, preach'd  
*November 5th, 1712,* with those charged  
upon the Bishop in the late *Report* of the  
Committee.

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*That which I do, I allow not,*—— Rom. vii. 15.

*Happy is he that condemneth not himself in the thing  
which he alloweth,* Rom. xiv. 22.

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L O N D O N,

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# LETTER

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tion concerning the Bishop of BARN-  
GORE's Preface and Sermon

## COMPARING

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That which I do I allow not. Rom. vii. 15.

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L O N D O N

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A  
L E T T E R

To the Reverend

Dr. SHERLOCK, &c.

Reverend Sir,



THE Part you had in the late Committee of the Lower House of Convocation, and the Zeal you have express'd upon that Occasion against the Bishop of *Bangor*, have been so remarkable, that you must excuse my publick Examination of your Conduct, and my Endeavours to shew the World that if my

my Lord Bishop be guilty of what you have charg'd him with, Mr. Dean of *Chichester* is guilty of the *same* Crime. If the Bishop has *impugn'd and impeach'd* the Regal Supremacy in *Laws Ecclesiastical*, and the *Authority of the Legislature to enforce Obedience in matters of Religion by Civil Sanctions*; Dr. Sberlock has equally *impugn'd* the *same* Supremacy: This Conduct gives the Enemies of our Church, and of our Clergy, too great an Occasion of Ridicule, and in the Friends of both raises too just Resentment and Indignation; and makes them think the Kingdoms of *this World*, and not of the *other*, to be the *sole* Objects of your Views: When one sees a Dignitary of the Church of *England* falling foul upon a Bishop of the *same* Church, for the very *same* thing which he himself is guilty of; raising a Storm with an unusual Zeal, and prosecuting it accordingly, calling upon the Upper House to enter upon some speedy and effectual

*fectual method to vindicate the Honour of God, and to assert the Prerogative given to all godly Princes, that hath been so manifestly invaded: What, I say, can be imagined to be in the Minds of such Men, unless that they think they have a particular Right to vilify and misrepresent; that they are at Liberty to charge Men as they please; that they can say what they will, and be believed; that Right in them is Wrong in Others; that Truth is Truth in their Mouths, but downright Falshood in the Man they hate.*

If any mischievous Events should arise from the present *Heat and Flame* which your *officious Libel* has kindled, think, Sir, at whose Doors it must be laid. The Charge indeed is brought against the Bishop of *Bangor*, as *openly impeaching the Supremacy of the King* (p. 14. *Report*) yet there is scarce a Man in the Nation who thinks upon the Subjects contain'd in the Bishop's Sermon;



mon, but acknowledges, in effect, what He has said. Truth extorts it from them, that *implicit Faith* is absurd, that *absolute* Submission, or if that Word is not so agreeable, *unlimited* Obedience, is impossible to be paid to any one but God, and those whom he has indu'd with *Infallibility*: That Christ's Kingdom is *Spiritual*; and that the Sanctions of Christ's Laws are wholly and solely the Rewards and Punishments of *another* Life. Yet his Lordship for these very Doctrines must be worried, treated as a Profess'd Enemy to the Church, as giving great *Scandal*, and as maintaining and propagating *pernicious Tenets*, p. 15. The Common People are to be instructed to trample upon whom you please; frightful Ideas are rais'd in their Minds of nobody knows what Designs and Influences; Episcopacy is the *Word* to be bellowed out, but the *Bishop* that is not of your side of the Question in  
 non Politicks,



Politicks, is to be calumniated, abu-  
 sed, censur'd, or even torn to pieces.  
 Do you think that the great Searcher  
 of Hearts sees no farther than the com-  
 mon People? Or that He too is to  
 be imposed upon by Words without  
 Meaning? Will the Consequences of  
 this Conduct, if any mischievous ones  
 should arise, be imputable at the Day  
 of Judgment to his Lordship, who  
 has uniformly and constantly defended  
 the great Principle of Protestantism;  
 or will they be laid to the Charge  
 of such who have taught the *same*  
 Doctrines, when they would serve a  
*purpose* best, and when other Designs  
 were carrying on, would rail and vi-  
 lify another Man that used them?  
 I do not design to examine the  
 Grounds of what his Lordship has  
 said in *his Sermon*, nor the Grounds of  
 what you have said in your Sermon,  
 preached before the LORD-MAYOR,  
 November 5th, 1712. I shall only  
 C point

point out some Passages in your Sermon, *which are conceiv'd to carry as Evil a Tendency*, as those Positions of his Lordship mentioned in the Report of the Committee, of which you was a Member, and to which Representation you concurred. Nor will I take Notice of any other Passages in the Bishop's Sermon, than what are mentioned in the Report. And First,

Report, p. 10. Bishop's Sermon, p. 14.

*If any Men upon Earth have a Right to add to the Sanctions of his (Christ's) Laws; that is, to encrease the Number or alter the Nature of the Rewards and Punishments of his Subjects in Matters of Conscience or Salvation; they are so far Kings in his Stead, and reign in their own Kingdom, and not in his.*

Sermon, p. 18.

*The Sanctions of Christ's Laws are Rewards and Punishments. But of what Sort?*

Sort? Not the Rewards of this World; not the Offices or Glories of this State; not the Pains of Prisons, Banishments, Fines, or any lesser and more moderate Penalties; nay not the much lesser negative Discouragements that belong to human Society. He was far from thinking that these could be the Instruments of such a Perswasion, as he thought acceptable to God.

Dr. Sherlock's Sermon, p. 8.

I. 'Tis just Reasoning, I think, to infer from the Spiritual Nature of Christ's Kingdom, and the Spiritual Power of his Ministers on Earth, that Temporal Punishments are not proper to enforce the Laws and Edicts of Christ's Kingdom; for since the Kingdom is not of this World, the Powers belonging to this Kingdom cannot be of this World.



Again, *ibid.*

II. *If the Authority be of this World, it must be supported by the Power of this World.*

III. *My Kingdom is not of this World. This may serve to shew the Meaning and Extent of our Saviour's Argument, and how contrary it is to the Genius and Spirit of the Christian Religion, to found its Faith in Temporal Punishments. The Powers which are derived to the Church, from Christ the Head of it, are purely Spiritual; the Punishments she inflicts are of the same Nature, and the Effect of them is generally suspended till the Offender comes to another World.*

P. 12. IV. *The Truth of the matter lies in a very narrow Compass: The Church has no Right to impose Penal Laws upon any Account in matters purely of a Religious Nature; the State has no Right neither.*

Are



Are not these Positions of yours as much contradictory to the Statute 1 Elizabethæ, Cap. 1. as those cited in the Report, from the Bishop's Sermon? His Lordship has said, *If any Man have a Right to add to the Sanctions of Christ's Laws: They so far reign in their own Kingdom, not in His.* You say, Temporal Punishments are not proper to enforce the Laws of Christ's Kingdom: And, that the Powers belonging to this Kingdom, cannot be of this World. The Bishop says, *the Rewards and Punishments of Christ's Law, are not the Rewards of this World.* You say, 'Tis contrary to the Genius and Spirit of the Christian Religion, to found its Faith in Temporal Punishments. His Lordship says, *If any Men upon Earth have a Right, &c.* Thereby excluding Laity or Clergy, Church or State, from altering the Nature of Rewards and Punishments in matters of Conscience or Salvation. You say, *The Church has no Right to impose Penal Laws in any Case:*  
In

*In matters of a Religious Nature the State has no Right neither. Where is the Contradiction to the Statute Elizabethae, in the Bishop, which you your self have not been guilty of? or are not the very same Opinions, the very same Crimes against the same Statute?*

*The next Charge is, that the Scripture and Liturgy has taught us to pray for Kings, that they may minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of true Religion and Vertue. In Opposition to this the Report tells us, p. 11. that his Lordship asserts,*

*Sermon, p. 20.*

*As soon as ever you hear of any of the Engines of this World, whether of the greater or of the lesser sort, you must immediately think, that then, and so far, the Kingdom of this World takes Place. For, if the very Essence of God's Worship be Spirit and Truth,*

Truth, if Religion be Vertue and Charity, under the Belief of a Supream Governour and Judge; if true real Faith cannot be the Effect of Force, and if there can be no Reward where there is no willing Choice: Then in all, or any of these Cases to apply Force or Flattery, worldly Pleasure or Pain, is to act contrary to the Interests of true Religion, as it is plainly opposite to the Maxims upon which Christ founded his Kingdom, who chose the Motives which are not of this World, to support a Kingdom which is not of this World.

Dr. Sherlock's Sermon.

Vide Numb. I, II, III, IV.

V. The Honour of God is best consulted, by complying with the gracious Designs of his Providence; and the Honour of Religion best secured, by promoting the Ends of it: And since our Saviour has told us, that the Design of his coming into the World, and the End of the Religion he taught, was  
not



not to destroy but to save Mens Lives, there can be no greater Indignity offer'd to God, no greater Contempt shewn of Christ, or Blemish cast upon Religion, than to make Religion, which was design'd to save Men, the Means and Instrument of destroying them. The Argument reaches to All Methods of propagating Religion which are hurtful or injurious to Men, as well as merely to the destroying them by the Fire and Sword. For the Son of Man no more came to injure or abuse Men, than he did to destroy them: And therefore the Argument is equally strong against injuring or abusing our Fellow-Creatures in order to propagate that Faith, as it is against destroying them.

P. VI. To those who urge the Convenience of Temporal Punishments in matters of Religion, we answer with our Blessed Saviour, Ye know not what manner of Spirit ye are of. The Kingdom of Christ is not of this World, nor is it to be erected or supported by Worldly Power, *ibid.*

VII.



VII. Those who are for throwing all *Spiritual Power* out of the Church, and introducing into the Room of it, a Power derived from the Civil Magistrate, must, to exempt the Consciences of Men from a *Spiritual Jurisdiction*, submit them to a *Temporal*; which is in its Consequence, whatever it may be in its Principle, downright Popery, p. 8, 9.

The Report has charged his Lordship's Position just now cited, with setting the *Worship of God*, and the Neglect of it, *Religion*, and *Irreligion* on an equal Foot in this World. One of the most strange and surprizing Consequences that ever was drawn! To make use of *Force* in Matters of Conscience, or to make use of *Temporal Rewards* of Religion, is adding, so far, something of the Kingdom of this World, to a Kingdom not of this World. Therefore, What? Therefore his Lordship is for not punishing Irreligion, nor for rewarding Religion in this World. But be the

Consequence true or false, you, Sir, are chargeable with it as much as the Bishop is. He says, *As soon as the Engines of this World take Place, then, and so far the Kingdom of this World takes Place.* And, Christ chose the Motives which are not of this World, to support a Kingdom which is not of this World. You say, *The Kingdom of Christ is not of this World, nor is it to be erected or supported by Worldly Power.* His Lordship asserts, *That to apply Force or Flattery, Worldly Pleasure or Pain, in order to make Men Profess this or that Opinion (for this is evidently his Meaning) is to act contrary to the Interests of true Religion.* You say, *that to urge the Conveniency of Temporal Punishments in Matters of Religion, is not to know what manner of Spirit we are of.* The Bishop blames all such Motives as are inconsistent with a *willing Choice*, for in That Religion must consist, and only That is capable of Reward. You blame all such Methods

*thods of propagating Religion, which are hurtful and injurious to Men. Why so? Because these are inconsistent with a willing Choice. The Bishop pleads, that the very Essence of God's Worship is Spirit and Truth; and thence argues against the application of Temporal Sanctions to make Men profess one thing or another. You plead, that to submit the Consciences of Men to a Temporal Jurisdiction, exempting them from Spiritual, is downright Popery. 'Tis evident, that if Religion be something Internal and Spiritual, if its Essence consists in Sincerity and Uprightness of Heart, to subject the Consciences of Men to any absolute Authority, call it Temporal or Spiritual, is inconsistent with the Essence of Religion, and is downright Popery.*

*The Report goes on, That his Lordship further supports his preceeding Doctrines with this.*



Bishop of Bangor's Sermon, p. 22.

*And therefore when you see our Lord in his Methods so far removed from many of his Disciples, when you read nothing in his Doctrine about his own Kingdom, of taking in the Concerns of this World, and mixing them with those of Eternity, no Commands that the Frowns and Discouragements of this present State should in any Case attend upon Conscience and Religion---No calling upon the Secular Arm, whenever the Magistrate should become Christian, to enforce his Doctrines, or to back his Spiritual Authority; but on the contrary, as plain a Declaration as a few Words can make, that his Kingdom is not of this World; I say, when you see this from the whole Tenor of the Gospel, so vastly opposite to many who take his Name into their Mouths, the Question with you ought to be, Whether he did not know the Nature of his own Kingdom, or Church, better than any since his Time? Whether you can suppose he left any such*



*such Matters to be decided against himself, and his own express Professions?*

TO NO Dr. Sherlock's Sermon, p. 12.

VIII. Thus much is certain, that the Magistrate has no Right to punish Men for the Mistakes in their Judgment, or the Errors of their Consciences.

P. 13. IX. They lay it down for a Maxim, that the Magistrate has nothing to do with Conscience; which is very true.

Ibid. X. The Magistrate has nothing to do with Conscience; and therefore on One hand, He has no Right to bring Conscience to his Bar, to punish the Errors, or Mistakes of it, or to censure even the Actions which proceed from it, unless they affect the Publick Good. p. 13, 14.

P. 15. XI. The Ministers of Christ are not of this World; and therefore they have no Right to extend their Master's Kingdom by the Exercise of Worldly or Temporal Power. The Civil Magistrate is of this World, and the Affairs of it are his proper Care.

P. 14.

P. 14. XII. *The Magistrate might well say, Conscience I have nothing to do with.*

The Objection against the Position of the Bishop, in the Report is, p. 12, viz. *All Laws for the Encouragement of Religion, or Discouragement of Irreligion, are reckoned to be Decisions against Christ.* But, Sir, can the Positions in your Sermon escape the same Censure, if the Bishop must be censured? His Lordship says, *We read nothing of taking in the Concerns of this World, &c. into the Church, or Kingdom of Christ.* If we do read of any such Thing, I will not ask for the Place here. But I observe that you say much the same with the Sermon you have censured. The Bishop says, *We have no Commands that the Frowns and Discouragements of this Present State should in any Case attend upon Conscience.* You say, *The Magistrate has no Right to punish Men for the Errors of Conscience.* The Bishop reads of *no calling upon the Se-*  
cular

cular Arm to enforce his Doctrine. You declare it a true Maxim, That the Magistrate has nothing to do with Conscience. The Bishop asserts it, opposite to the whole Tenor of the Gospel, to mix the Concerns of this World with those of Eternity. You assert, that the Ministers of Christ are not of this World, and therefore have no Right to extend their Master's Kingdom by the Exercise of worldly Power. And, the Magistrate, in Matters purely of a Religious Nature, has no Right neither, p. 12. His Lordship puts the Question, Whether Christ did not know the Nature of his own Kingdom better than any since? And whether He left any such Matters, viz. Conscience and Religion, to be decided against himself? You answer, The Magistrate is of this World, and the Affairs of it are his proper Care. He might well say, Conscience I have nothing to do with. If these Passages of the Bishop's Sermon be destructive, as you have affirmed in the Report, of the Legislative Power,

er,



er, and of the Regal Supremacy, p. 12. have not your Positions the same malignant *Tendency*? Or is it a Crime that his Lordship says it; but when a true staunch Churchman, such as you have the Reputation of being, says it, is it then Orthodox?

On The next Charge is founded upon a Passage in his Lordship's Sermon, which seems to be singled out to render Odious the Acts for Uniformity of Publick Prayer, and the Articles for establishing of Consent touching true Religion. 'Tis well the Charge runs no higher than that it seems to be singled out, and 'tis a remarkable Proof of a Persons *impugning the Authority of the Legislature*, to produce an Instance which to his Accusers only seem'd to look that way. But 'tis not my Design to examine the Report, which his Lordship has engaged to do, but only to represent to the World that 'tis very possible, by Art and Management, to say the same Things that another

ther Man doth, and yet to appear a very zealous Adversary against him: 'Tis only to take care to *unsay* in one Place what is expressly said in another; and to run in with the Populace against the Men they are taught to rail at. These Arts have been so much practised lately, that I was not at all surpriz'd to find a Committee of Convocation censuring Positions which every Protestant *must* hold, if he knows the Principles upon which *Protestantism* stands. But, as his Majesty was graciously pleas'd to put a stop to their Proceedings by a Prorogation, I can't help concurring with his present Grace of Canterbury, in his Appeal, &c. in behalf of the King's Supremacy, viz. Every Day more and more, to acknowledge the Goodness of God towards our Church, in that very thing for which some Men so tragically lament the Oppression and Slavery of it; being fully perswaded that nothing, at this Day, preserves us from Ruin and Desolation, but that we

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have

*have not Power of our selves to do the Church a Mischief: And the Prince, who sees but too much of our Tempers, is too Gracious to us, and has too great a Concern for the Church's Good to suffer us to do it, p. 121. And I cannot, but with his Grace, approve that Act of Submission, which hinders us from throwing all into Confusion in such Times of Faction and Discontent, of Heats and Animosities, as we are at present in, to the certain Scandal and Division of the Church, it may be to a New Confusion of all things in the State too. ibid.*

As the Passages just now produced are all which the Committee have thought fit to produce in Proof, That the Temporal Powers are excluded from any Right to Encourage true Religion, or to Discourage the Contrary (for the Passage p. 27, 28, 29, of the Bishop's Sermon is only said to seem to affect the Acts for Uniformity and Articles) 'tis humbly hoped that you, Sir, will endeavour to resettle those  
weak



*weak and wavering Minds, which may have been insnared or perplexed by any of the unsound Doctrines taught and published by your self in your Sermon, before you over zealously promote a Censure of his Lordship. If his Lordship's Tenets be Pernicious, as the Report has call'd them, p. 15. the Eminence of your Station and Character, will help to dissipate the ill Influence of them, if you'll condescend to shew the World how much you differ from his Lordship; and you'll particularly oblige,*

Reverend SIR,

*Your most humble Servant,*

May 29.

1717.

A. V.

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